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January 1925.

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THE MONTHLY ORGAN OF

THE ALL-INDIA JAIN ASSOCIATION.

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17 MAR 1925
MADRAS

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.

C. S. Mallinath Jain.

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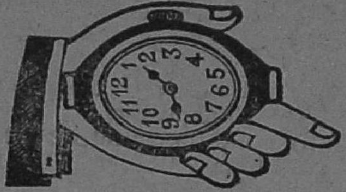

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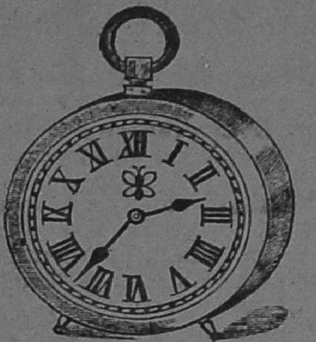

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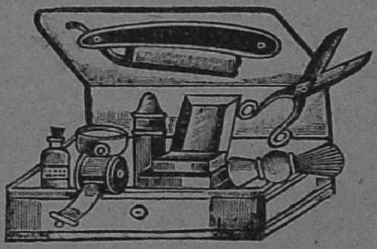

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Vice-Chancellor of the Allahabad University.

President of

The Third All-India Oriental Conference,

Madras, December 1924.

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THE JAINA GAZETTE

VOL. XXI. No. 1. } MADRAS JANUARY 1925. { WHOLE No. 235

"People will not look forward to posterity, who never look backward to their ancestors."

—Edmund Burke.

H. E. THE GOVERNOR'S SPEECH.*

HIS Excellency who rose amidst applause, declared the Conference open. In doing so he made the following speech :

It is a very great pleasure to welcome you all here to-day and to see so many representatives of this association assembled for this conference.

We in Madras are glad to think that you have chosen our city on this occasion as your place of meeting and I hope that you will enjoy yourselves in our surroundings and be interested in some of the ancient places we are anxious to show to you.

I am sure that our first feeling to-day is one of sadness for the loss of one who took so prominent a part in the proceedings of this conference last year and to whom it owes so much for his inspiration, his enthusiasm and his constant support. India has, by his death, lost a great supporter of arts and science but that of a friend who had won the respect of all his colleagues. With them his memory will be kept green.

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* The opening Speech of His Excellency The Right Honourable Viscount Goschen of Hawkhurst, G.C.I.E., C.B.E., V.D., the Governor of Madras, at the Third Oriental Conference held in Madras on 22nd Dec., 1924.

To-day, you are entering on a conference which will, I am sure, be deeply interesting to you all if I may judge by the programme before you. In these modern days of hurry and bustle, of modern improvements which, however necessary are not conducive to a quiet life, of practical mindedness, if I may coin a word, which usurps the place of quiet thought and contemplation it is pleasant to turn from the present day world and imagination to throw our minds back to a world of generations ago and to cogitate on ancient writings and ancient inscriptions, and architecture and ancient schools of thought. It cultivates our imagination using the word in its highest sense which needs such tending under modern conditions. One of the most interesting forms of speculation especially to one who travels much is the extent of the knowledge which one country has of another, whether it is on the surface, or deep down into the wells of history, and if deep down of the connection in the past between the two countries, or even between continents. May I this morning for a few moments, dive into the works of history and look into the connection of India with other continents.

India and the West.

It was about the end of the 18th century that Europe became acquainted with Eastern literatures. It is unnecessary to deal with and indeed there are very few materials for dealing adequately with the vexed question as to the antiquity of the Indian literature or with the difficult topic of the extent of indebtedness, if any, of India to Babylonya and Assirya. It is, however, noteworthy that Professor Buhler developed a theory that the Asoka inscriptions were closely akin to the Aramaic type of writing. Another variant of the Indian alphabet is also supposed to be connected with the Phœnician style of writing represented on Assiryan weights. The excavations at Moneyodaro made within the last few months have opened up a new vista and have pointed to the possibility of a close contact in civilisation and culture between the primeval civilisations of the world. It is difficult to believe though it is not now proved beyond all doubt that somewhere about 3000 B.C. the people of Sumeria, Arcadia, Babylon and Sindh had lively commercial and cultural intercourse with each other.

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It is also suggested that the old Ophir was somewhere on the South India Coast and that the temple of Solomon was built with materials that came from South India and it is a common place that the Hebrew names for ivory, peacocks and sandal were all of Indian origin. The famous story of Solomon and the child competed for by two contending mothers is a variant of a Buddhistic Jathaka.

That very discerning scholar, Professor E. B. Havell, has advanced a theory that in the second millennium before Christ an Aryan people worshipping the same deities as are referred to in the Vedas had founded a powerful kingdom between the Tigris and the Euphrates and he speaks of the vedic tradition of the fight between the Devas and the Asuras as referable to the struggle between the Aryan worshippers of the Surya or the Sun and the Semites of Assyria.

He further urges that the masters of Babylon were also Aryans and they assisted in the colonisation of the Punjab.

The Dravidians.

It is also a moot point, which further researches may resolve, whether the ancient Dravidian inhabitants of the Southern Indian coasts were not akin to the Sumerians. In any case, it is a most remarkable circumstance, that the old king Dasaratha is claimed by the Indians and the Assyrians alike. For the old Semite chronicles demonstrate that about the year 1350 B.C. anarchy arose amongst the Mitanni after the death of King Dasaratha (Dushratta as he is called in those writings) and that as a result of the anarchy a great migration towards the East took place and scientists have seen the connexion between this migration and the great advance of Rama down the Gangetic valley to Ceylon. Further excavations and researches and a re-reading of the Hindu epics and the Vedas in the light of modern research may open up enchanting vistas of fascinating history and this entangled from the legends of old the truth which is often more marvellous than many legends and epics.

Among such researches will undoubtedly be the elucidation of the meaning and significance of that conflict between the newer with the matriarchal theory of society and other state which now persists

only in Malabar but which seems originally to have been very widely spread not only in India but throughout the world. The clash of the ideal with the patriarchal, the significance of the help afforded by aboriginal monkey type to the advancing Aryans and the imposition of Aryan culture in Dravidian are matters now enveloped in speculation and controversy but which demands careful and scientific treatment in the elucidation.

Such a study may reveal that as has happened in other countries, it was not always the conqueror that won; for, if anything is made manifest by the study of ancient documents it is that the advancing hosts of Aryans were warlike, meat-eating and some drinking clan who descended upon an agricultural population and who, though they imposed some of their ideas on the aboriginies, were yet profoundly modified by their impact with them. The inter-twining of cults and of beliefs is a problem which has to be investigated not solely from the point of view of the religious man and the philosopher but from that of the student of archæology and of institutions,

Political Problems.

Thus viewed the Upanishads and the Vedas may, over and above their religious value, afford help to us in the solution of modern political problems; and in the words of Sir Charles Metcalfe presenting the report of the Select Committee of the House of Commons in 1832, we may discern that the root idea of the village system was to be found in the vedic religion which, in his own language, was the moving spirit of the organisation of the Aryan village community and which contributed, more than any other cause to the preservation of the people of India through all the revolutions and changes they have suffered and is in a high degree conducive to their happiness and to the enjoyment of a great portion of freedom and independence.

Scholars have also shown that the rigidity of the caste system was not its original feature nor was it wholly imposed by craft or subtlety but was largely the product of later and mediæval conditions. The study of Indian archæology and history may do a great deal indeed in many directions for solving not only the

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problems of old but the questions of to-day. It is a great pity that an intercourse which was so lively and continuous in the dawn of history became more and more intermittent and finally came to an end.

In any event, between 2000 B.C. and till the invasion of Alexander, Europe knew very little of the East and the East was oblivious of the secular changes in the West though Persian inscriptions disclose and Herodotus makes it clear that Persian monarchs ruled over Northern India. The sole materials we have up to the date of Alexander the Great are contained in the narrative of the voyage of Skylax and the chronicles of the physician Ktesias, who dwelt in the court of Artaxerxes. After the Alexandrian conquest for a long time there was a very close intermediary of Greek and Indian learning and culture and throughout the reigns of Chandragupta and Asoka, we have many records, literary and historical, attesting to this intermixture.

Folklore.

After the Gupta dynasty broke down the darkness which afterwards became dense, commenced its sway and but for the chronicles of the Chinese pilgrims and later on of the Mussalman historian, Alberoni, we have a complete isolation for centuries. But Indian culture and literature travelled West in the intervening period in a remarkable way. The collection of folklore translated into Persian and thence translated from Pahlavi into Arabic and spread all over Europe by means of Italian and French translations under the name of the fables of Pilpai. Thus, India has its share in the mediæval literature of fairy tale and fable and it is also advanced that the philosophical speculations of the Greeks and the Phythogorians were influenced by the Yoga philosophy. In the matter of science the introduction of the decimal system and early geometrical ideas and even in the matter of games, such as chess, India influenced Europe as the Greeks on the other hand, undoubtedly influenced Indian drama and Indian astronomy.

It is noteworthy that the debt was frankly and openly acknowledged on both sides, and, indeed, an Indian astronomical treatise calls itself the Romaka Siddhanta—the Roman Science. Indian medical treatises were translated by the Kalifs of Baghdad

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and the works of Charaka and Susruta translated by an Arab physician were a part of the equipment of mediæval medicine in Europe. But about the time that the great streams of European invasion of India began India was split up into separate and quarreling States and the pursuit of learning was so neglected that there was considerable ignorance on both sides of each other's indebtedness, and Indians had become more and more isolated and self-centred and through the troubled days of the 16th, 17th and 18th centuries India had forgotten the extent and variety of its heritage.

Largely owing to this reason and because of the lack of historical material in India we have not yet secured a connected narrative of the rise and growth not only of dynasties but of ideas. The materials for a recontruction of the past, which is and must be the foundation for the guidance for the future, therefore depends upon a study of inscription and coins and upon archæological evidence. The excavations in Taxila, for instance, have done much to clear up outstanding questions of Indo-Syrian chronology. The history of Indian art or Indian religion cannot be understood by students who confine their attention to literary evidence.

Court Records.

Much has been said for the absence of Hindu historical literature but a great field for activity still exists in the study of the records of the various old Indian courts in the north and in the south. A great deal remains to be done in this direction, especially in the south of India where the history of the ancient southern Indian kings has to be pieced out and the work of scholars like Srinivasa Iyengar, the author of Tamil studies, and of our University Professor, the enthusiastic Krishnaswamy Iyengar, have to be supplemented by the labours of other historians and students of art who must follow in their foot-steps. Till recently the reproach was levelled somewhat justly, that Indians owed their knowledge of ancient Indian history and institutions to the labours of western scholars.

Colebrooke and Sir William Jones and Elphinstone, not to speak of Fahien and Huentsang, Megasthenes and Alberoni and

Ferishta, were our chief sources. Mention must also be made of Whitney and other great Americans who have made Harward one of the centres of Sanskrit research, of the stream of French and German writers such as Bopp, Weber and others who established centres of Indian study in Paris and Berlin, Leipzig and Bonn and of the labours of Mr. Sewell, the historian of Vijayanagar, and of the chroniclers of the Moghul period. But thanks to the impulse originally given by Dr. Bhandarkar, the great Bombay Orientalist and men like Justices Ranade, Telang and later on by Justice Woodroffe and encouraged by nationalistic movement and the labour of the band of scholars whom the versatile savant Sir Ashutosh Mukerjee gathered around him in Calcutta including such scholars as Dr. Jha, the President of the Conference, and Jadunath Sircar, the reproach can no longer be levelled at Indians. The field of activity is immense and the result is bound to be full of significance, in most curious and unexpected ways can light be thrown on these subjects by ardent research. For instance by means of an inscription on a rock near Pudukottah we are able to discover the way in which ancient Indian musical score was developed. The study of excavated pottery in Tinnevelly and Cochin had enabled scholars like Anantakrishna Iyer to reconstruct certain aspects of Dravidian civilisation. This is a field of activity in which official and non-official Indian and European can collaborate.

In 1825 Lieut.-Col. John Walher, by laborious research, began the reconstruction of Indian chronology and it is a matter for satisfaction that his work received the encouragement and support of the Hon. Company's Board of Revenue. That work owed a great deal to the labours of men like Father Beschi who Indianised themselves, for the sake of religion and of science as indeed did Dr. Pope who is popularly known as Pope Iyer.

Lord Curzon's Act.

Lord Curzon's Ancient Monuments' Act and the re-organisation of the Archæological Department were powerful factors in the matter of the stimulation of research and Sir John Marshall, the Director-General, has laboured hard to organise systematic work

in archæology. Excavations have been carried on in Taxila and Nalanda, sites of ancient Universities, Patna, Benares and Chitor in Rajputana. The recent excavations in the Montgomery District in the Punjab and in the Larkhana District in Sindh (Mohenjo Daro) have unearthed unexpected and epoch-making materials. Sir Ashutosh Mukerji and the band of scholars that gathered round him have stimulated interest in the ancient Buddhistic literature of India some of which is available only in Chinese and Tibetan translation ; and, in this task the French savants have distinguished themselves specially and their work with reference to the culture of the Far East, that is, Assam and Cambodia and Burma has been of the highest value.

The scope and extent of Indian culture is now seen to be practically coterminous with the southern Asian Continent. Research work has also taken place with reference to the Hittite monuments and the discoveries at Boghazkeue are also very important.

The discovery of pristine pottery has linked up regions so far apart as Pataliputra (Patna) where terra-cotta figures have been discovered, Hyderabad and Adichanallur, in Tinnevelly. A visit to the Madras Museum will elucidate the value of these discoveries. In addition the explorations of Sir Aurel Stein and the French Missions have enabled scholars to discover the affiliation of the ancient culture in Turkestan and Central Asia with the pre-historic Aryan and has further reinforced the position that at the dawn of time the Semite and the Aryan cultures were closely interconnected. It is now proved that about 3000 B.C. there was a vigorous Aryan civilisation in Armenia and Asia Minor.

Gentlemen, one could roam at length down these fascinating by-paths each leading on into another and affording glimpses of romantical historical views which urge one on but you are all far better acquainted than I am with the journey, and I must ask your indulgence for having as an amateur though I, be an enthusiastic amateur, attached myself to so distinguished a band of travellers. May the result of your labours be an addition to that sum of knowledge to which your distinguished predecessors to whom I have alluded to-day have so greatly contributed.

THE PRESIDENTIAL ADDRESS

OF

Mahamahopadhyaya Ganganatha Jha, M.A., D. Litt., Vidyasagara,

Vice-chancellor, Allahabad University.

At the Third Oriental Conference, Madras, December 1924.

Your Excellency and Members of the Conference,

I am unable to express my gratitude to you for this honour which is the highest that can be attained by an oriental scholar. The distinction is all the greater on account of this chair having been occupied in the past by two of our revered Acharyas, Sir Ramkrishna Bhandarkar and Professor Sylvan Levi. The contrast indeed is so great that I feel a certain amount of diffidence in occupying the same chair; and yet I do so because it is in the course of nature that the pupil should take the place of the *guru* in the same way as the son succeeds the father.

It is my duty to deliver the presidential address. Here also I am in a quandary, being unable to say anything that would be considered even a poor successor to the last two magnificent addresses that we had the honour of listening to. I feel this so strongly that if I were free to exercise the prerogative of the chair, I would have no hesitation in ruling that the item of the presidential address should be removed from the programme. Unfortunately, however, my great respect for the President and members of our Reception Committee does not allow me this freedom. I have therefore no other option left than to follow, however, inadequately, in the path of my predecessors.

Yenasya pitaro yata yena yatah pitamahah

Tena yayat satam margam.

Unable to produce anything worthy of a presidential address I shall, under cover of that title, attempt to lay before you one or two subjects of practical importance that have been exercising my mind for the last few years.

The first point is that oriental research as such has not as yet received that attention in this country which is its birth-right. With a solitary exception perhaps there is no organisation for this research. Not that work is not being carried on. Much solid work is being done, we know, in various parts of the country. But in almost every case it is the product of the chance proclivities of individual scholars. It is sad indeed that neither the various Provincial Governments nor learned public bodies pay any heed to this very important branch of educational activity ; and yet it is in the field of oriental research that this country should and can take the lead. In fact, what we have been doing during the last 50 years has demonstrated that we would, if we could, give the lead in this field ; and the simple reason for this lies in the fact that even in our present inorganised, or even disorganised state, we have within our reach materials that are not available to students of other countries. What we need most badly however is organisation and a little public sympathy, and also some degree of what I may call "university patriotism.' For some unaccountable reason the feeling has taken root in our hearts that research in any field of knowledge is impossible within the four corners of this land. This may have been true to a certain extent in regard to the physical sciences, research wherein requires facilities and equipment which may be beyond the resources of some of our universities, which have nowhere received that support which is their due. But so far as oriental research is concerned, in the first place, we have any amount of material at hand in the domain of archaeology and history, relating to ancient India ; herein at any rate, all the material is available to us and to us alone ; and in regard to other branches of literature also it is not very difficult to obtain materials for research.

Nor is it true that we Indians are wanting in what has been called the 'critical faculty.' It is strange indeed that people who stand up for scientific accuracy should have made and accepted the sweeping assertion that Indians by their very nature are lacking in the critical faculty. Any one who has read the works of our much maligned pandits would readily concede that our literature from the time of Patanjali downwards bears evidence of a very high degree

of critical acumen. In fact we find literature of criticism even so early as the Upanishads. Has not every syllable of the sutras of Panini been dissected and analysed by Patanjali and his successors? Have not our modern Vaiyakaranas carried this to such an extent as to declare that "ardhamatralaghavena Vaiyakaranah putrotsavam manyante." Do we not again find even the modern Naiyayika hyper-critical in the examination of definitions and inferences? Is there any work in any literature which affords instances of such intensely critical acumen as we find in the Khandanakhandakhadya? I am inclined to think that this work has reached the acme of critical inspection. It may be true that the critical faculty displayed by our writers is somewhat different from that faculty as understood by the modern scholar. For one thing, the critical faculty of Patanjali and his successors is more logical than that of the modern orientalist. But that cannot justify the assertion that we are absolutely lacking in that faculty. Even that element which may have been lacking in our indigenous scholarship has, it seems to me, been supplied by the leavening of modern methods of research that have been brought to us by Western orientalists working in this country; so that I feel that it is high time now that our universities and institutes shook themselves free from the notion that they could not carry on oriental research.

It is more than twelve years since an earnest attempt was made by the Government of India to establish a central research institute in this country. For some reason or other that scheme has fallen through. Since then however we have had a research institute established at Poona, which even during its brief existence has given ample earnest of what we may expect from it. But so far as I know that institute is not sufficiently endowed; and even if it were sufficiently endowed, it could not serve the needs of the whole country. The oriental scholar is proverbially poor; and a scholar from the northern limits of the country would find it very difficult to spend even a couple of years at Poona. It is incumbent therefore on our universities, of which we have now about fifteen to awake to this duty. The needs of this research are such that they can be supplied even by such impecunious universities as we have in

India. It is the will that is wanted. This opinion of mine is borne out by what has happened in Calcutta. Thanks to the efforts of the late veteran Vice-Chancellor, Sir Ashutosh Mukerji, we have under that University a highly organised Post-graduate Department where oriental research is being carried on in the right spirit and on the right lines, and it is a great satisfaction to us to have found that the work turned out by the researchers at Calcutta is most valuable and of a high order; and yet—notwithstanding all that has been said against the institution,—the cost involved has been very moderate, specially when compared with the results achieved. Unfortunately this example set by Calcutta several years ago has not yet been followed by any other university; and the reason for this is not far to seek. The public as such has not given evidence of much sympathy for what has been and is being done at Calcutta. In fact the public has been voicing a sense of apathetic indifference which would have killed the institution had it not been for the resourceful personality of Sir Ashutosh. The question of funds need not discourage any university in the field of oriental research, We do not want any expensive apparatus. We only want brains. a quiet place to work in and a few books and manuscripts within our reach. All this means very little cost; but it does mean some organisation. This country is subject to such ravages of fire and water that each year we are losing in the shape of manuscripts burnt or washed or crumbled away an amount of treasure which could never be replaced in the future even at the expenditure of millions of rupees; and the callousness that the public displays towards this would be appalling anywhere else except in this unfortunate country. But for purposes of research we have still got in various places quite decent collections of manuscripts; for instance, at Calcutta and Benares in northern India, in Baroda, Poona, Mysore and Madras and Travancore in the West and in the South. So that what we need is only the organising of research and the providing of facilities for students who are eager to carry on research, in the way of proximity to one or the other of these collections. Perhaps we shall need a few decent scholarships; but even these scholarships need not be half so extravagant as those that are given annually as scholarships for study abroad.

Reverting to the question of manuscripts, it is nothing short of criminal to neglect them any longer. Hitherto only sporadic attempts have been made to explore this treasure. Under the auspices of the Asiatic Society of Bengal a systematic search for manuscripts was made during the last century ; the same was done also to a limited extent in certain other provinces. But for some unaccountable reason this work was not continued. Till recently, we had a very well organised department of manuscripts-search in this presidency of Madras, and all this search has brought to our knowledge the existence of manuscript-material which should have proved enough to encourage us in carrying on more detailed and more strenous search for this treasure. But here again evil fate seems to have overtaken us,—even in Madras where excellent work was done under the guidance of my esteemed friends Professors Rangacharya and Kuppuswami Shastri, something seems to have happened to the grant, which consisted, I believe, of the paltry sum of Rs. 17,000 ; at least such is the idea brought to our minds by the fact that we have, of late, not been receiving the red books that we used to receive from the Curator of the Oriental Manuscripts Library. I hope the discontinuance of the issue of those welcome red volumes has been due to causes other than the stopping of the grant. We have to bear in mind that every day thousands of manuscripts are crumbling to pieces and are being lost past recovery. Bihar has come into the field recently ; but there also the work is being carried on very half-heartedly. When Madras was doing such splendid work for the sum of Rs. 17,000, I think, if all the provincial Governments could make up their minds to spend among them a lac of rupees for this work, incalculable good would result to oriental scholarship. Is a lac of rupees too much for this purpose ? These manuscripts may be nothing more than rubbish in the eyes of our modernists ; but even the most rabid modernist will not deny that if the ancient history of India, political, religious and literary, can be reconstructed on more logical lines than hitherto has been the case, it can be only by the judicious use of these manuscripts.

Each scholar that we are sending out to Europe for the higher study of the oriental languages is costing the country about

Rs. 4,000 a year and yet we are throwing away the very material upon which the talents of these scholars could be utilised and the expenditure justified. A lac of rupees per year cannot be regarded as too much even by the most rigid economist, when it is distributed over all our 15 universities ; it works out at the rate of Rs. 7,000 per university, which is less than what it pays for one Professor ; and yet what is it that is at stake ? We are thankful to the Madras Government for the action they have recently taken in this matter;—in the shape of appointing a committee for the purpose of framing rules for the working of the Oriental Manuscripts Library, "with a view to providing facilities for the utilisation of the Manuscripts," as also "for the acquisition, preservation, restoration and publication of manuscripts." If this newspaper announcement is correct, it seems Heaven has already responded to my prayer, and before long we shall hear of work being carried on in Madras in right earnest. Is it too much to expect that other provinces will follow the lead of Madras ? At least Bengal and Bihar-Orissa should not lag behind; having as they have rich stores of manuscripts within easy reach.

I feel sure that there can be no two opinions regarding the necessity of organising the work of manuscript-search. But unfortunately the tendency of modern public life is such that nothing is done unless it is vociferously demanded. I hope our younger scholars will come to our rescue and supply this vocal deficiency in our demand for search.

Now that the matter is going to be considered by a duly constituted committee, I should like to put forward a few suggestions. Hitherto our efforts have tended towards preparing a catalogue of the manuscripts found. Not much serious attempt seems to have been made towards acquiring the manuscripts either by purchase or by transcript. Catalogues of manuscripts are very valuable so far as they go ; but they do not touch the real danger. They inform us merely of the existence of certain manuscripts at certain places. This information is absolutely essential. But circumstanced as the household of the owners of the manuscripts is, there is no knowing that the manuscripts could be available in the place

where they were catalogued. Two instances come to my mind in this connection. In the catalogue of manuscripts published by the late Rajendra Lal Mittra we find the notice of a manuscript of Brahmatattvasamiksha of the great Vachaspati. It is a work in the absence of which the author's Bhamati is in places insipid, as my revered teacher the late Gangadhara Shastri once remarked. The place where this manuscript was found is within thirty miles of my village home in Bihar; and yet when I made enquiries, all my search for the valuable manuscript proved futile, though it was made within twenty years of the cataloguing. Similarly, in Oppert's catalogue (Vol. II) I found the mention of a commentary on the Nyayabhasya, with Sami Dikshit, in a village in the Tanjore district. I requested my friend Pt. Kuppuswami Shastri to find out for me this manuscript; but I am sorry to say that his efforts proved no more successful than mine, and I am afraid that both these manuscripts have been irretrievably lost. It is absolutely essential therefore that we should have two branches in the department of manuscript-search,—one for making lists and another for acquiring manuscripts either by purchase or by transcript,—the latter in my humble opinion being much the more important of the two.

While on this subject of manuscript-preservation, I would impress upon the scholars interested in this work the necessity of having new transcripts made of old manuscripts. I have come across several manuscripts which in the mere handling crumble to pieces, so that no use could be made of them. Those manuscripts which bear signs of such crumbling should without any loss of time be transcribed on new paper, so that they may not be destroyed.

What I have said applies not only to Sanskrit manuscripts, but also to Arabic and Persian manuscripts; to these latter perhaps with greater force; as in this field, so far as my information goes, practically nothing has been done. Similarly in the domain of vernacular literature, the only serious effort of which I have knowledge is that being made by the Government of the United Provinces, through the Nagari Pracharini Sabha. I hope however that something on the same lines is being done in the South also.

There is an impression abroad that so much has already been done by scholars during the last fifty years or more in the domain of oriental research that there is not much work left to be done. This is an entirely wrong idea. My friends in the Archæological Department know full well that there are endless inviting sites lying still unexplored. The exploration of the single site of Pataliputra has shown what treasure may come to light by such exploration, and the sites of most of our ancient capitals have still to be investigated Has not the merest digging of a site in Sindh provided information which bids fair to revolutionise all modern conceptions regarding the antiquity of Indian civilization. Then again, Meteorology has not even been attempted; Astronomy has been barely touched. Similarly, Medicine and Chemistry have been worked just enough to become inviting subjects of research. In Law very little has been done. Dramaturgy and Poetics in general have just begun to be studied. In Philosophy much has indeed been done. But very much more remains. In Nyaya-Vaishesika and in Purvamimamsa all that we have done has been pure spade-work; in the domain of the Kashmirian Shaiva Philosophy, even spade-work has not been done. On the interrelation of the several philosophical systems, there are many inviting problems still unsolved. In fact, the field is so vast that one feels staggered when one finds the handful of men that there are who could do the work.

In the field of Arabic and Persian studies also, I feel sure, there must be many problems waiting for solution at the hands of indigenous scholars.

Next to the preservation of manuscripts comes the question of their publication. Much is being done already in this field. All honour to the Bibliotheca Indica, Trivandrum, Baroda, Kashmir, Vanivilasa and Chaukhamba series for their admirable work. All that is needed in this department of our activity is a little more co-ordination and advertisement ; this alone could save us from duplication and waste of labour and money. In this connection I would suggest that this Conference may publish under its auspices a "book bulletin"—once a year, which should mention the names, prices and publishers of every printed book in and relating to the

subjects within its purview. This can be done easily enough with the help of the several local Government gazettes, which publish complete lists of all the books printed in the respective provinces. The first issue of the bulletin will involve more labour ; as old files of the provincial ga zettes will have to be ransacked. But after the first issue, it would be comparativel y easy. For the first issue it will be necessary to enlist the services of men at every provincial capital where the files of the gazettes would be easily available. For subsequent issues, if application were made to the provincial Governments to send to the Conference Office a copy of the gazettes, I hope the request would not be refused ; and the list could be compiled in our central office.

At present we do not know what works have been printed ; much less do we know what works are in course of publication ; and we are seriously handicapped for want of this information. Authors could also publish in this bulletin previous announcements of the work on which they were engaged.

The above plan will do for books published in India. As regards those published outside India, I think a fairly complete list could be compiled with the help of the volumes of the Journal of the Royal Asiatic Society, the Journal of the American Oriental Society, the Z. D. M. G., and other representative journals.

While laying stress upon research and modern methods of study let us not neglect the indigenous Pandits and Maulvis. People of Madras do not need to be told how valuable our Shastris of the old school are. Having myself been bred and brought up under that school I know the value of their discipline. But I dare-say even people who have been more fortunate than myself in their sources of inspiration will not be loath to admit that the Shastri and the Maulvi occupy a very important place in the scheme of oriental study. However much we may advance in the field of modern research, the Shastri and the Maulvi must continue to be indispensable. Without these store-houses of learning in our midst, we would be nowhere in the field of even purely modern studies. If outsiders still look up to this country with deep respect it is by virtue of our Shastris and Maulvis. Let us cherish them in their purity. I am referring to this subject on the present occasion not

because people do not realize the value of the old type of scholars but because there is a danger of their best qualities disappearing under the reforms through which they are being forced. I am referring to the introduction of examinations for Pandits and Maulvis. Examinations are all right in their way; they are very good stimulants; but like all stimulants they are radically deleterious and harmful. We, modern scholars, have suffered in the past from examinations which have arrogated to themselves the position of masters, though they ought to have remained as slaves. We read and work for passing examinations and the passing of examinations has become our *paramapurusharatha.* We know full well that for passing an examination no depth of scholarship is necessary. In fact, it would not be far from the truth to assert that for this purpose, according to the modern system, it is not necessary to know the subject of examination at all. I know from my experience at Benares that the depth of scholarship for which the older Pandits were famous has all but disappeared during the last 20 or 25 years under the stress of the examination system. Like our University graduates, the indigenous Pandit or Maulvi also has come to look upon the obtaining of a degree as the be-all and end-all of life, and once he has obtained a degree he feels that he need not do any more; and yet the indigenous system was that the man continued his studies as long as he found anyone able to teach him. Pandits like Gangadhara Shastri and Shivakumara Misra, I know, used to read with their *guru* Bala Shastri even after they had obtained professorships at the best Pathashalas in Benares, so long as that *guru* was alive. And what was it that gave depth to the scholarship of these Pandits? I have seen them working at a single sentence of an important text-book for hours together, examining and discussing and dissecting it *ad infinitum.* It was in this way that they worked through all the important text-books. You may say this was waste of time. True, if the acquiring of some smattering is the aim of our life, such thorough study would be a waste of time. But what was it that was gained by this thorough study? No modern scholar can claim to have that knowledge of his subject which these Pandits had and that was due to the thorough specialization to which I have referred. Even

the modern scholar will admit that real scholarship begins to be acquired only after one has passed his examinations,—when alone he is able to put forth that concentrated effort which is essential for specialisation.

I would beseech you, gentlemen,—at least those of you who are in power in this department,—not to try to modernize the Pandit or the Maulvi. If you modernise him, he will disappear. He does not possess perhaps the wide outlook of the modern scholar; but he more than makes up for that by his depth of learning. His outlook you cannot enlarge, at least to the extent of benefitting him. Why then make an attempt to deprive him of his distinguishing characteristics,—characteristics by which alone he has in the past commanded respect and whereby he can command respect in the future?

There is one more point to which I would invite your attention. On this subject I speak with diffidence, as I have not been a properly trained researcher myself. In the course of my studies I have found that the time has now arrived for a revision of what one may call the 'canons of research'. What is in my mind will be made clear by means of an example. It has been found that Vatsyayana in his Nyayabhashya criticises the nihilistic doctrine. From this learned scholars have deduced the conclusion that this writer lived after Nagarjuna whose work happens to be the oldest exponent of that doctrine that we can find at present. Is this a valid deduction? Is it not possible that other writers might have dealt with the subject before Nagarjuna? Are not traces of the doctrine found in the teachings of the great Buddha himself? At best the said inference could be regarded as mere presumption;—and a very doubtful presumption at that. Similarly, if the Brahmasutra happens to contain a refutation of the atomic theory, it is concluded that it must have been written after Kanada the expounder of that theory. Similar instances may be multiplied. In fact in a general way it seems to have been accepted almost as an axiom that a work which either criticises or refers to Buddhistic doctrines must be relegated to the post-Buddhistic age; and yet we have the authority of the great Buddha himself to the effect that he never propounded any new philo

sophical doctrines; he simply put the doctrines already in the air during his time in a new setting.

Another example: the Vedic texts that speak of castes are relegated to a period when the Aryans are believed to have come to the Punjab from the North-West; and it is said that when they came to the Punjab there arose the need for the division of functions on which the caste-system is said to be primarily based. One feels justified in putting the question—could not the need for this division of functions arise before the Aryans entered India? Was there anything in the atmosphere of this country which created the need for this division?

This leads me on to the question of the interpretation of ancient documents. It will not be new to any scholar here present that from the most ancient times there has been very little unbiased study of our older texts. From the oldest Bhasyakaras, up to our own day, we find that a writer, before he takes up a text for study or annotation, has made up his mind as to what the text contains; and it is only after this that he begins to study it. This procedure has led to the inevitable result that every interpreter has distorted and twisted the ancient texts into which he had to read a meaning which perhaps they were never meant to convey. This may have been excusable in the case of the old writers like the great Shankaracharya,—who were avowed propagandists; but there can be no justification for such a thing in the case of the present generation of writers, specially those who set themselves up as unbiased researchers after truth. This is a danger against which I would warn our younger scholars. Whenever they take up any ancient document for examination, they should remove from their minds the impressions that they may have derived from other sources on that subject. The Brahma-sutras, in fact all the more important philosophical Sutras, have still got to be studied in this spirit, and I feel sure that a researcher who carries on this study will be amply rewarded for his troubles by the results he will achieve; which will be striking in more than one respect.

There is an impression abroad that this Conference is intended for only antiquated fossils, who spend their time in lifeless, dry and

dull subjects, which have, and should have, no interest for the modern Indian. It is true that the classical languages occupy the major part of our attention; it is also true that there is much scope for research in the ancient language and literature of the East. But I feel sure I am voicing your sentiments when I say that it is equally our aim to endeavour to promote and encourage higher work in the modern languages of India. The classical languages must inevitably be for the learned few; the people at large can be raised and elevated, and can feel the live influence of literature and learning, only through the vernaculars. There is no truth in the belief entertained by some people that vernacular researches are on a lower level, that they demand inferior attainments and weaker equipment, that they are for the ignorant many and not for the erudite scholar. The history of many of these literatures has yet to be written; the origin and development of these languages have yet to be traced. There is a rich harvest for the earnest reaper, and the man who sets his hand to this task will be engaging in work that will call forth much industry, patient study, careful sifting of details, and considerable literary judgment. The exact relation between Urdu and Brajabhasa, for example, has still to be settled; the connection between Maithili and Bengali is another subject of study; the mutual interaction of Aryan and Dravidian languages, a critical and philological examination of the numerous dialects of the South, the influence of the time spirit on the literature of these languages, the importance of vernacular bardic literature in historical investigations,—all this is still awaiting attention. On your behalf I extend to all workers in this field a warm welcome and assure them that their labours are being watched with sympathy by those who spend their time poring over old, forgotten, far-off things.

To the present audience, consisting as it does mainly of the residents of the Madras Presidency, all this may sound superfluous, because everyone knows that in this Presidency, the languages of the people have received attention, at any rate they have not been relegated by earnest scholars to a lower level; some of our best Madrasi scholars have devoted their serious attention to the study of these languages. My remarks are intended for North India where we are still labouring under the misconception that there is

no scope for higher research in the Indian Vernaculars. It is to remove this misconception that I have had to make the above remarks.

This, gentlemen, is all that I had to say; and it is my fervent hope that before we disperse we shall have taken practical steps towards the meeting of the needs that I have set forth above. I shall regard myself as amply rewarded if my appeal helps to bring to light, or to preserve, manuscript-treasures to rally together bands of earnest scholars devoted to Oriental research at various centres of culture in the country.

FOOTSTEPS OF PHILOSOPHY

BY

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ALL philosophy begins and ends in the correlation of the subject and its object. Is the point of harmony attained by the exaltation of the one or of the other or by the reference of both to a third reality? My object here is not to discuss the varying views of ancient and modern philosophers but to describe the real problem and try to see the attitude of the modern mind towards it.

Different ultimate concepts have reigned at different times. Reason was glorified at one time; will was glorified at another time; the reigning concept to-day is pragmatism. It makes Truth a means instead of an end; its conception of value is relative; its outlook is on outer human life alone. But is outer human life of such absolute value as to have the power of giving permanent and absolute satisfaction? Is human life the means or the end? Eucken says well: "On the other hand, what tends to promote comfortable human existence may be extremely oppressive to the life of the spirit. Modern life clearly shows us that an age full of pleasure and rich in achievement may be empty enough spiritually."

In the modern era each science is trying to give us a theory of life from its own point of view. The result is that "life, as it stands to-day, is full of fundamental contradictions." Superficial compromises will never do. True Philosophy ought to give us a unification, and not a juxtaposition of the separate syntheses of the several sciences. As Eucken says well: "The whole of life must be linked up into a unity, and at the same time it must be transformed into personal action." But western philosophies have heaped opinion on opinion till at last there is an oppressive mass of inconsistent and even incomprehensible opinions. In the multitude fo *isms* there is no safety. Idealism, realism, humanism, voluntarism: pragmatism—have all come and gone and reappeared. Modern realism is triumphant because of the joy of the new mastery over nature. But man can be permanently satisfied in mere absorption in work? Is struggle for existence the ultimate law? Is there no richness of inner life? Is there no deeper order of reality? As Eucken says: "To make humanity the measure of goodness and truth is to inwardly destroy both." Further, the enthusiasts about evolution never ask what, whence, whither? It explains modes, not causes. If human life is a mere curve of animal life, the conception of progress must be abandoned. Nay, if superior reason has the same results as inferior instinct, man has fallen below animals as he uses a higher means to secure the same end and this implies a lessening of power. Is all our effort to give us no inner richness? Mere movement is not progress. Does not progress imply spiritual elevation? Is man a passive theatre of forces or an active actor and transformer? Is there no eternal truth? Can gain of knowledge be allowed to lead to loss of life?

Our conception of the nature and destiny of our being is not a mere theory but an experience. It is sure to colour all our words and actions from the slightest to the greatest. We cannot have one measure of aim and another measure of achievement. We cannot be optimists in theory and gloomy in life or pessimists in theory and glad in life. It is our realisation of the ultimate values of life that determines our attitude towards the ultimate facts of life. The prevailing materialism of to-day is certainly the cause of

the ceaseless wrangles and wars of the modern era. Matter is limited in quantity and in power of gratification and hence they to whom Matter is the only God cannot but be cannibals in relation to each other so as to secure and enjoy without fear of interruption or partition the favour of their favourite and only divinity.

Further, the mutual relations of the Society and the individual and the racial ideas about this matter have a vital bearing upon our philosophical concepts. The view that regards man as a mere member of the social organism is divergent from the view that each man is a spiritual being of infinite value. The one emphasises the *milien*; the other emphasises the man. The one regards man as an instrument of social betterment; the other regards Society as a means of human betterment. Society is important; but does it comprise the whole existence of man? A well-knit social life is the only means of the development of reason and morality. But are these ends or means? Spiritual realisation comes to us through human betterment but which is the instrument and which is the goal? Is politics to engross all our thoughts and activities? Is the state to be the supreme goal of all emotion and action? The economic, democratic and political life is much, but is it all? A better standard of life is good but is not the bliss of spiritual realisation higher? The right valuation of the state is necessary; but is an over valuation of it true or good or beautiful? Riches are good; but are they better or nobler or higher than self-realisation? Outer freedom is noble; but is not inner freedom even nobler? Material elevation is worth much; but is not spiritual elevation worth everything?

In the same way civilisation can never be an end in itself? It can exist only in and through man. It is justified when it helps him to express and realise the best and truest element in him—his spiritual life. It should not depress, but should elevate the level of life. Without a spiritual basis, ethics becomes formalism and Pharisaism, art becomes sensual self-indulgence, and energy becomes destructive. But with a spiritual basis, ethics becomes a passion of altruism, art becomes a thrill and a rapture, and energy becomes constructive. The state divorced from spirituality

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becomes a mere engine of power. It ceases to be a source of internal stability and beneficence and of external co-operation and harmony. The economic life uninspired by the spiritual life becomes a mere law of the jungle. The social life emptied of its spiritual content becomes a mere organised pursuit of convivial amusement and pleasure. Modernity has divorced every aspect of human life from its touch with the spirit and struts about like a stage king who has no kingliness in fact but only a temporary and tinsel kingliness of appearance in the glare of the footlights of temporal domination.

The place of Morality in a perfect scheme of life is equally a test of the philosophical temperament. Morality is altruism, self-forgetfulness, self-sacrifice. But is it a means or an end? Is not a well-ordered moral life a road to higher and sweeter realisations? Does not life put on a new meaning and a new value to the self-controlled and self-sacrificing seer? Is morality the mere 'policing' of the social life? Morality implies the demand of a newer and better order of things. But what is the inner call that makes this demand? What is the pattern that we seek to be realised without? Whence is that imperious inner urge? Where is the core of the perfection of reality and of the reality of perfection? Is not morality the struggle of the Infinite to realise itself through the Finite? Does it not imply inner elevation and inner realisation? The commandments of morality are really a thrust of the divine into denseness of our animal life. Through the gate of morality we pass from our apparent self to our real self. When we say "no" to the senses, we mean "yes" to the spirit. The trespasser "ego" is thrust out so that the bridegroom "God" may come in.

Equally efficient as a test of our philosophical temper is our attitude towards art. Is it a mere relaxation or an ornament or a refuge from work and worry, or is it an inner effluence, an inner necessity, an inner bliss of creative self-realisation? If morality stresses more the elimination of the lower and apparent self, art stresses more the self-realisation of the higher and eternal self. Morality disciplines us into the bliss of peace; art liberates us into the peace of bliss. Morality is the ascent of life into love; art

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is the descent of love into life. Modernity has degraded art to the level of a servant of the senses. Art has thus ceased to be a goddess of the soul. This change of the angle of vision has brought about strange and unforeseen revenges. The artistic poverty of the modern world is pathetic in the extreme. The vital artistic symbols and concepts have gone. Technique dominates art to-day. The verdict of the future will certainly be that the nineteenth century conquered nature and lost its soul.

The truth is that mere argument can never lead us to the ultimate basis of things. The well-known aphorism *Tarkaprathishtanath* and the famous verse in the Katha Upanishad that the Atman cannot be attained by mere reason alone show this very well. Eucken, one of the greatest of modern philosophers, says : "Only a shallow and unstable man can change his spiritual character in response to mere argument. Standing upon the basis of merely intellectual considerations a man could never possess his own being in joy and security ; he would be in perpetual fear of the advent of some more powerful controversialist who would overcome him and force him into a contrary position." Reason should be our ally in our campaign against error. But it cannot enter the inner sanctum of self-realisation. It will lead us to the temple gate and will stop there. From the gate to the inner shrine faith alone can be our guide. Even faith has no place within the inner shrine where we stand face to face with God during the eternal and ineffable bridles of the spirit.

Only the theory of the spiritual life can evolve harmony out of the contradictions of all the other philosophies of the world. To use Professor Eucken's words only, "a spiritual life transcending all human life forms the ultimate basis of reality." It is not subject to the laws of evolution that affect and govern only the realm of matter. "It is cosmic, absolute, eternal." It is "the very centre of man's own being." The values of the spiritual life are not changing and pragmatic but eternal and absolute. It transcends the world of sense-experience. But this self-transcendence can be not by flying away from life but by a new discipline and a new in which the outer life is seen as the expression of that Oneness of which the inner life is an expression.

Our psychical personality is thus freedom and love and bliss. The self-realisation of our inner being is thus through love into bliss. The world's causal order is the master of our body and the senses and the mind. But it is the soul's privilege to break through this network of causality and realise itself. The soul is not a mere theatre of cosmic forces. It is self-active freedom and love and bliss. If Greek philosophy regarded the world as a complete work of art, an all-embracing harmony, if Christian thought emphasised the moral order, if modernism regards the world as an ever-flowing and ever-widening current of power, they explain only some aspects of the cosmos and no more. It is India that has shown the cosmic order as the manifestation of Immanent and Transcendent love which seeks through the disciplines of action and wisdom and love to lead the soul to Infinite and Eternal Freedom and Love and Bliss (*Sachidananda*). Mere external life and even mere culture can never give the whole of life its truest meaning and value. The neredithian hymns of earth and life and Watson's *The Eloping Angels* have the charm of novelty but pall on us after a time. The very revolt against the evanescence of life is itself a proof of our eternity? As Pascal says "who can be unhappy at not being a king except a dethroned king?"

It is the glory of all systems of religious thought in India that they have always had a secure hold upon the central truth of the soul. Not only Hinduism but its younger sisters Jainism* and Mahayana Buddhism took their stand upon the central basis of the life of the spirit. They certainly differed in details. I am not trying here to appraise their intrinsic value but there is no doubt whatever that in the spacious realms of Indian Thoughts we can clearly discern the footsteps of the highest philosophy.

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* The Jains claim that their Religion was in existence long before the earliest works about Hinduism were written. Mr. C. R. Jain, in the Appendix to his book *The Practical Path* shows in several ways that Jainism was anterior to Hinduism. The relation, given in the book, between the two great religions is like that between a mother and her daughter. [Editor, J. G.]

JAINISM IN QUESTIONS AND ANSWERS.

1. *Question.* Who was the founder of Jainism ?

Answer. We cannot point to any single individual as the founder of Jainism. In fact it was never founded by a single man. It has been existing as a Religion from time immemorial and its truths have been often expounded and explained to mankind by Great Souls called Jinas. There were innumerable Jinas in the past and innumerable more will be born in the future. Of these Jinas twenty four in each era or half-cycle of time go by the name of Tirthankaras. Every one of these Tirthankaras reveals the truths of Jainism to the living beings of His time.

2. Q. What is meant by the era or half-cycle of time.

A. According to Jainism time is infinite and eternal. But in it there are what are called *Kalpas* or cycles of time. Each cycle is divided into two equal eras called the Utsarpini and the Avasarpini eras. Each of these eras is divided into six periods. The six ages of Utsarpini are (1) *dushama-dushama*, the period of great misery (2) *dushama*, the period of misery, (3) *Dushama-Sushama*, the period of misery and some happiness, (4) *Sushama-dushama*, the period of happiness and some misery, (5) *Sushama* the period of happiness and (6) *Sushama-Sushama*, the period of great happiness. The periods of the Avasarpini era are also the same but they occur in the reverse order. In the Avasarpini era the age, height, strength, beauty, happiness etc., of men and animals gradually decrease, whereas in the Utsarpini these go on increasing.

3, Q. In which period of the eras do the Tirthankaras appear ?

A. They appear in the 3rd period of Utsarpini and the 4th period of Avasarpini era, *i.e.* in the Dushama Sushama period when misery supersedes happiness.

4. Q. Do the same Tirthankaras appear again and again ?

A. No. They are different for different eras. A Tirthankara after His career in this world attains Nirvana and is never reborn.

5. Q. Who is a Tirthankara and what are His essential characteristics ?

A. A Tirthankara is one who has constructed or shown the bridge by which the mundane souls may cross the ocean of Samsara and reach the Region of Eternal Bliss and Immortality. A soul which acquires what is technically called *Tirthankara-nama-punya* as the result of very many virtuous deeds in several of its past births, is born in our world to attain Nirvana from here. He is born with a supremely beautiful and strong body and with the three kinds of knowledge (*i.e.,*) knowledge through the senses, scriptural knowledge and clairvoyant knowledge. After reaching the stage of manhood He renounces all attachment to the world and becomes a homeless saint devoting His whole time to the realisation of His Own Self. After destroying what are called the four *gathi* karmas He realises in His Self the four infinite qualities which are infinite knowledge, infinite perception, infinite power and infinite bliss. In the pure infinite knowledge of the Tirthankara the whole reality is reflected and the Lord teaches to the world what He actually sees and knows. A Tirthankara though born a man is free from the eighteen blemishes, hunger, thirst, birth, death, disease, old age, sleep, fear, sorrow, wonder, pride, attraction, hatred, anxiety, illusion, desire, perspiration and pain, which are common to us. A Tirthankara is also called an Arhat because He is only fit to be worshipped and is deserving of the veneration of all in this world.

6. Q. Is there any difference between a Jina and a Tirthankara?

A. Potentially a Jina and a Thirthankara are alike. But in the case of a Tirthankara the divinity is explicit in Him even from the very birth. He is born with three kinds of knowledge. He enjoys five *kalyanas.* He has got many miraculous qualities. The Devas create *vibhutis* splendours to manifest the greatness of the Tirthankara. An ordinary man through *tapas,* may destroy his *karmas* and become a Jina (conqueror) and realise like the Tirthankara the infinite qualities latent in the soul. All Tirthankaras are Jinas but all Jinas are not Tirthankaras. Sri Rama and Gautama Indrabhuti were Jinas and not Tirthankaras. Sri Mahavira was a Tirthankara and a Jina.

7. Q. What do the Jainas teach about Jiva or Soul?

A. The Jainas say that a Jiva is eternal and was never created. There is not only one Jiva in the Universe. There are infinite souls. Every one of them is distinct and separate from another. The soul has the following attributes. It has life (*i.e.,*) it lives with ten life principles; it possesses consciousness; has knowledge and perception; is the architect of his own life; is the doer of his own karmas; enjoys the fruits of his own karmas; is of the same dimensions as the body in which he lives; is incorporeal; is ordinarily found with karma, and has always the characteristic upward motion.

8. Q. What are the ten life principles?

A. The life-principles or *pranas* are primarily four in number. They are *Indriya-prana*, *Bala-prana*, *Ayuh-prana*, and *Ucchavasa-nichhvasaprana*. The *Indriya-prana* or senses are five, namely touch, taste, smell, sight and hearing. *Bala-prana* or forces are three force of mind, force of speech and force of body. *Ucchvasa-nichhvasaprana* or respiration is one principle and *Ayuh-prana* or the duration of life is another principle. All these make up ten life-principles.

9. Q. What is meant by the soul having upward motion?

A. According to Jaina Cosmology, the Region of Eternal Bliss is situated at the top of the cosmos. It is called *Siddha-sila*. All the souls that become pure and perfect by destroying the karmas rise up to that region and stay there for ever. They never come down from that blessed place. The purest and the most perfect soul is the lightest substance in the universe. The more a soul becomes pure and perfect and the less it is combined with karmas, the higher it rises in the ladder of spiritual ascent.

10. Q. How is the Jiva the architect of his own life?

A. Jainism teaches that every man is responsible for his actions and he alone will reap the good or bad fruits of his actions. There is none to give us rewards for our good deeds or punish us for our bad ones except our own karmas which never fail to shape the course of our lives. It lies within the power of every soul to make himself happy or unhappy.

(*To be continued*).

THE IDEAL HOUSEHOLDER.

(As described in the Tamil Didactic Work, the famous *Kurral* of Sri Kundakunda Acharya).

THE ideal householder is the supporter of the ascetics, the indigent and the dead. He divides his property among his ancestors, his deity, his guests, his relatives and himself; lives a sinless life; is kind to all and helps others in leading a pure and upright life. (5).*

His wife conducts the family according to the means of her husband; she guards herself and is careful about the comforts of her husband whom she regards as her God. It is beauty for a man to have a chaste wife and it is valuable Jewels to have good children. (6).

His children are his best treasures. Even the simple food on which the hands of his children have played is very much sweeter to him than ambrosia. To the parent the touch of his dear children is sweet and their voice is sweetest music to his ear. The father makes his son learned and in return the son so conducts himself that the people say, "What good did this man's father do?" The mother, when she hears about the greatness of her son, feels more joy than what she could have felt when she gave birth to him. (7).

He is moved by the miseries of others (8). He thinks, he lives for others. Even if it be the panacea to give eternal life he would never take it without sharing it with others (9). He never speaks anything that is known to him to be false (10).

He never forgets the good that others do to him but forgets at once the evil done to him. Even a little help, he regards great. When a man does him an injury equal to even killing him, he at once forgets the wrong and forgives the wrongdoer, because he (the wrongdoer) has done him some good previously (11).

He is equanimous in mind and impartial in his dealings. He shuns everything coming out of partial dealing. He feels sympathy for his enemy, pities him, and never inflicts any harm. The

* The numbers given in the brackets are the numbers of the chapters in the book.

formidable weapon with him to conquer his enemy is, his forgiveness (13).

He lives a noble life and cares more for the righteous way of his living than for his very life (14). He never likes to enjoy others wives (15). He never gets angry even where his anger may be of some avail (16). He refrains from doing to others what he knows to be wrong and harmful (17).

He would not kill anything even if it be to save his own life. Even great wealth amassed through causing death to other lives has no fascination for him (18).

He abstains from taking flesh which he regards as the dirty sores of animals. (19) He never thinks of coveting another's property. (20) Even in forgetfulness he never does harm to others. Because he loves his own self, he never does any wrong action. His charities are all given secretly without any expectation of return. He is praised for his charities and he earns good wealth for his soul.

THE STORY OF SRI RISHABADEVA.

(As told in Srimad Bhagavada. V, 3 to 6.)

LONG ages ago there ruled a king named Nabhi ; and his queen was called Merudevi. For a long time they had no child. Therefore the king invited many *rishis* and requested them to pray on his behalf to God Vishnu and to perform a *Yajna* for that purpose. The *rishis* did so accordingly and Vishnu appeared to them in all his glory. They praised his beauty, his powers, and his divine qualities and told him that Nabhi was praying to get a son like himself. Thereupon Vishnu replied, "Since there can be none like me, I will myself be born as the son of Nabhi." So saying he disappeared.

After sometime, Merudevi gave birth to a son who was supremely beautiful. The parents were extremely glad at heart and they named the child Rishaba. The boy grew up and increased in wisdom like the waxing moon. When he became a man he married a lady called Jayanti by whom he had hundred sons like himself. Nabhi made his son king and became an ascetic.

Rishaba ruled his kingdom well caring for the welfare of all living beings. While a king he showed to his people the way of Grihasta-dharma. Now he wanted to teach the Yati-dharma also. So he installed Bharata, his eldest son, king and advised his other sons to live unitedly in the kingdom of Bharata and to observe and practise all the virtues of Dharma. Then he renounced all attachment to the things of the world and went out of his country Bramhavartha, completely naked and with his hairs hanging down loose. His body was the only attachment to him. He was roaming about from country to country like a dumb mad man. In some places people abused him, spat on him, threw dust over him, and pelted him with stones. But he cared not and never became angry at anybody. His mission was to teach the Dharma of the Digambaras, Supasvis, Jnanis and Naishtikabrahmacharis and to re-establish the Law of Order that was long forgotten or neglected.

In his wanderings, Rishabadeva, visited also the countries of Konga, Vanga, Kudagu and Dakshina-Karnataka. When his career in this world was nearing its end his body was consumed by a wild forest fire in Kudagachala.

REVIEWS OF BOOKS AND PERIODICALS.

Hindi.

Nithivakyamala :—This is a translation by Pandit Nandanlal Jain of the Gujarati book 'Vachanamirta' which was again a translation by Mr. Ambalal Motilal Patel, B.A., of the collection in English of the memorable and valuable sayings and writings of great men and women in Europe and America in the ancient, mediæval and modern times. The book is bublished by Mr. M. K. Kapadia to be given free to the subscribers of 'Digambar Jain" of the 16th year. Price Re. 1.

Sravakachar. I. Part. Price As. 12. Published by Mr. M. K. Kapadia for free distribution among the subscribers of the "Digambar Jain." This book is a rendering in simple Hindi

prose by Pandit Nandanlalji of the famous work "Sravakachara" by Srimad Gunabhushanaswami. A lucid explanation and description of "Samyaktva" is given in the book. The different kinds of *bandha*, the nine *Nayas*, the three *Mudas*, the eight *Angas* of faith and several other points connected with Samyaktva are clearly dealt with. The book can profitably be placed in the hands of boys and girls who wish to know how a Sravaka should live.

English.

Inscriptions at Sravana-Belgola. Revised Edition by Praktana Vimarsa-Vichakshana, Rao Bahadur R. Narasimhachar, M.A., M.R.A.S. This forms the second Volume of *Epigraphia Caranatica* of the Mysore Archæological series.

The first edition of this Volume containing only 144 inscriptions was published in 1889 by Mr. B. Lewis Rice, C.I.E., M.R.A.S., Director of Archæological Researches in Mysore. As the result of great labour extending over several years and of patient application to the task on the part of Rao Bahadur Narasimhachar, this Volume has seen the light of the day. In this edition we have 500 inscriptions consisting of those on the Chandragiri, the Vindhyagiri, in the village of Sravana-Belgola and in the adjacent villages. They range in date from about A.D. 600 to 1889. A good number of the inscriptions that were already on the point of decay have been deciphered with extreme difficulty. It is very likely that no trace of them will be left some years hence.

We have the text of the inscriptions printed in Roman characters; their translations given in English and the text again in Kannada characters. The inscriptions are of varied interest. A large number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists to the place. Many give us important points relating to history and religion. In the course of the translation the Jaina technical terms are fully explained in the foot-notes.

The introduction which covers 90 pages is based upon the inscriptions and contains a full account of the image of Gommatesvara, brief descriptions of the temples and buildings on the two

hills, in the village and in the adjacent villages, an account of the epigraphs relating to the several dynasties, of epitaphs, records of pilgrims, grants by private individuals, and succession lists of Jaina gurus. One important feature of the introduction is that the tradition of the migration of Bhadrabahu and Chandragupta to Sravana-Belgola is fully discussed.

The Volume is bound to be of great interest to all Jainas, Archæologists and Historians.

The Jaina Hostel Magazine.—The University Convocation Number of this Magazine for 1924 is as usual very attractive and interesting. It is profusely illustrated and richly full of useful articles in English and Hindi. All honour goes to Mr. Lagshmichandra Jain, the Editor, who spares no pains to make every issue of the Magazine attractive, interesting and useful

NOTES AND NEWS.

Mr. Ajit Prasada, resigns.

Mr. Ajit Prasada, M. A., Ll. B., of Lucknow who was our Joint-Editor till December last has now resigned that office for the reasons given in his letter *, dated 1st January 1925, from which we quote below.

"You have had my name as a Joint-Editor for 7 years; and I feel that it should now be dropped. You have proved yourself quite fit to work as Editor all by yourself. During all these 7 years you have worked alone. I have only sent in a few notes at very long intervals. All honour to you for this selfless and hard arduous work."

Mr. Ajit Prasadji has been the editor of *The Jaina Gazette* since 1913. For over a decade he has been like a father to the Journal in several respects. His services to the community and the religion, through the columns of the Gazette, are invaluable. While offering our hearty thanks to him for all that he has done to the Gazette until now, we earnestly hope that he will continue to help the Gazette in the future also.

* Addressed to Mr. C. S. Mallinath, the Managing Editor of "The Jaina Gazette."

The All-India Jain Association.

The 19th session of the All-India Jain Association (The Bharat Jain Mahamandal) was held in Belgaum on the 28th December 1924 at 2 o'clock in the afternoon in the pavilion of the Ayurveda Conference. There were about 400 members present including representatives of the three sects of the Jainas, the Digambaras, the Swetambaras and the Sthanakvasis and about 50 ladies. The following were some of the distinguished persons that were present. Kshullak Parsvasagarji of Akola, Kshullak Srutasagarji, Yati Jinavijayaji, Yati Tilakvijayaji, Yati Sumatimuniji, Brahmachari Parsvasagarji, Yati Mansachandraji, Pandit Sukhlalji, Sivji Devji, Pandit Arjunlal Sethi, Mahatma Bhagwandasji, Mohanlalji Desai, Moolchandji Kapadia of Surat, Messrs. V. R. Kothari, Dhavate, Chaugle, Ankle, Mole, Manilalji Kothari, Uttresenji of Meerut, Kapurchandji, Sait Tarachand Navalchand Javeri of Bombay, Sait Chiranjilal, Gunjal, Dr. Rambavoo, Mr. Vardhamaniah of Mysore, Mr. Chotelal Gandhi of Ankleshwar, Mr. Kundanmalji Firodia, Pandit Durga Prasad, and Mr. Kalidas Jeskaran.

The Session began with Manglacharanam sung by the girls of the Vanita-vishram of Surat and by Yati Tilakvijayaji. Mr. A. P. Chaugle, the president of the Reception Committee, then delivered his welcome address in which he briefly surveyed the present condition of the community and the remedies that should be adopted to improve its condition. Mr. C. R. Jain of Hardoi who was originally elected president of the session had to decline the office because of his illness and hence he could not be present at Belgaum. In his place the celebrated patriot Manilal Vallabji Kothari, a Swetambar Jain, was unanimously elected to the chair. In his speech which lasted for about an hour he said :—The indifference of the Jains towards the political movement is not good ; the Jain Siddhanta is worthy of veneration by all ; the Jaina teachings are all sublime ; and proper efforts should be taken to make them known in all countries of the world ; early marriage, oldmen's marriage, and selling of girls are sin against Religion, community and country ; Mahatma Gandhi lives like a Jain and all Jains should unite and co-operate with him in the service of the country ; Satyagraha should be adopted to remove

all evils ; Shikarji is common to all the Jains and therefore they should give up fighting among themselves for that sake ; a Panchayat Board should be created to bring about amicable settlement ; Ashrams should be established to teach technical subjects and lessons in religion and politics should also be taught side by side, and the Jains should not forsake the interests of the country.

After the president's speech was over, the following resolutions were unanimously passed.

1. That this conference feels grief to see the quarrels and fights among the Jains, over petty principles and claims, and appeals to the leaders to form a *panchayat* and settle the disputes. Proposed by Yati Jinavijayaji and seconded by Kshullak Parsvasagar of Akola, Mr. Popatlal Ramchandra of Poona and by Mr. Kapurchand Patni, B.A., of Jaipur.

2. That this conference, seeing that the number of the Jains is decreasing, recommends intermarriages between the sub-castes of the Jains and strongly condemns early marriage, and oldmen's marriage. Proposed by Mr. Balchand Kothari and seconded by Mr. Shivjibhai, Yati Tilakvijayaji, Mr. M. K. Kapadia and by Messrs. Kalatribhai and Rajubhai

3. That this conference heartily supports Mahatma Gandhi and the Indian National Congress, in their efforts to remove untouchability and to spread the use of Khaddar and desires that every Jaina should do, what lies in his power, to fulfil these two objects. Proposed by Mr. Chhotelal Gandhi of Ankleshwar, and seconded by Mr. Dipchandji, Pandit Arjunlal Sethi, Mahatma Bhagwandinji, Mr. Poonamchand, Sri Jinavijayaji Maharaj, and Mr. Shivji Devshi.

4. That this Conference appoints seventeen members to form the managing committee for the coming year.

Then about Rs. 250 were collected as donation for the Association and the Conference came to a close after a hearty vote of thanks to the chair.

* * * *

Dig. Jain Mahasabha.

The 29th session of the Mahasabha was held at Shedwal during the last week of December under the distinguished presidentship of Pujyasri Nemisagar Varniji. Everything seems to have went on well until the question of selection of members for the subject Committee was taken up. There was a difference of opinion regarding the number between the Pandits and the Babus. The party feeling demonstrated itself in party-strife. In a few moments party strife exhibited itself in striking against one another with stones and sticks. What else could have been expected from the Mahasabha as it was then constituted? The gathering dispersed in confusion and disorder. We are informed that Sri Varniji refused to preside further if the same disorder should continue.

At the next meeting Sait Tarachand Navalchand Javeri of Bombay was elected president. Some resolutions were passed among which the important were (1) Appointing Mr. Ajit Prasadaji of Lucknow the editor of the *Hindi Jain Gazette* (2) Requesting Mr. C. R. Jain of Hardoi to proceed to England to conduct the Shikharji Puja case in the Privy Council. (3) Electing 51 members for the Managing Committee of the Mahasabha for the next three years. The newly appointed officers are: Sait Tarachand Navalchand Javeri of Bombay, President; Mr. Devgauda Bhabgauda Patil, Vice-president; Mr. Balchand Kothari, B.A., M.L.C., Chief Secretary. After the resolutions were passed, the President delivered his concluding speech. The Session came to an end with shouts of Sri Shantisagar Muni Ki Jai!

* * * *

Oriental Conference.

The third Session of the All-India Oriental Conference was held on the 22nd, 23rd and 24th December last in the Senate House, Madras. A large number of Oriental Scholars from different parts of the country were present. His Excellency the Governor of Madras opened the Conference with a scholarly speech, published in full elsewhere, in which he gave a review of the relations of ancient India with the other civilised countries of the then world. Rev. Dr. Macphail the Vice-Chancellor of the Madras University

welcomed the Conference in a warm address. Then Mahamahopadhyaya Dr. Ganganath Jha, M.A., Ph. D., a great Oriental Scholar of all-India reputation, the Vice-Chancellor of the Allahabad University and the President-elect of the Conference delivered his learned address, which is published elsewhere in extenso. What the learned Doctor has said in his address mostly apply to the Jains also. Therefore we invite the attention of all the Jain leaders and well-wishers of Jainism and its Literature to the valuable suggestions offered by the learned President.

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Vaidi Pratishta.

Mr. Daulatram Khajanchi of Wardha writes :—A *Vaidi Pratishta* will be celebrated here on the 29th January on behalf of the mother of Sheth Chiranjilal Badjatye of this place. The Digambar Jain Parishad is also invited to hold a special session here on the 27th, 28th and 29th of this month. All Jains are cordially invited to be present.

* * *

C. P. and Berar Dig. Jain Sabha.

A correspondent writes from Akola :—The Sabha held two sessions at Shirpur and Bhatkuli with great success. It undertakes to educate deserving poor students in C. P. and Berar. Its monthly paper *Vande Jinavaram and Rajahansa* is distributed free among its members. A scheme is being made to collect a fund of a lakh of Rupees within ten years and invest it at 6 per cent. interest, to supply regular monthly income for the expenses of the Sabha: The Sabha has also passed a resolution to start a Jain Bank which may be established in a few months.

* * * *

Pratishta at Rajagrih.

Mr. Dharam Dass Naidar Mall of Delhi writes :—The consecration ceremoney (*Vedi Pratishta*) of a new temple built by us at Rajagrih will be celebrated with great eclat from Miti Magh Sudi 5th to Magh Sudi 13th (*i.e.*, 29th January to 6th February 1925). We cordially invite all Jainas to be present at the holy

ceremony. Those who come to Rajagrih can easily go to several other sacred places such as Pavapuri, Kundalapur, and Shikharji, which lie not for from this place.

* * *

Export of Monkeys.

We understand from the "Times of India" that hundreds of monkeys are being exported from this country week by week to Europe for thyroid gland treatment. The *Hindu* has the following criticism on the subject. "The question arises, on purely ethical grounds, how far it is justifiable to take the life of a creature of God for human selfishness especially when that animal does little harm to man. Is the monkey to be victimised for the sin of his thyroid gland being graft-able on the human constitution? After all, is it possible to say that the rejuvenation of decript men is a greater object in the scheme of the universe than the protection of an innocent animal's life? Even granting that the end justifies the means, could it be said that the degree of success gained in the thyroid gland treatment justifies the killing of so many of God's creatures? The treatment, we believe, has not passed much beyond the experimental stage and, even so, it has hardly been proved that the length of life after this treatment or the quality of the rejuvenated life is so great as to justify the wholesale killing on purely materialistic calculations. It is a poignant thought that modern civilisation has so far exaggerated man's place in God's Universe that every other life in it is deemed created only to serve man's ends." We wish to point out, that even if the end should justify the means, even if the treatment should prove universally successful, and even if it should confer immortality upon man, he will be committing the grossest sin possible in cutting short the life of a fellow living being which has as much right to live its own course of life as the self-importance assumed man himself.

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A correction.

In Vol. XX No. 11, page 292, line 30, remove the words "to arrange by all legitimate means."

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Please Circulate this among your friends.

THE JAINA GAZETTE.

THE MONTHLY ORGAN OF

The All-India Jaina Association.

It was just at the rosy dawn of this eventful XX Century that the Jaina Gazette made its first appearance (in 1900) in the shape of a four page royal quarto as a supplement to the Hindi Jaina Gazette, under the distinguished editorship of the late Danveera Babu Deva Kumar Saheb, that eminent benefactor of the Jaina community. Babu Dharma Kumar and Jaina Dharma Bhushana Brahmachari Sri Sitala Prasadji fostered the growth of the journal by rendering substantial assistance in the editorial work.

It appeared as a separate Journal in 1904 under the able editorship of Mr. J. L. Jaini, M.A. Since then it has been successively conducted by Messrs. J. L. Jaini, B. Maneck Chand, A. B. Lathe, Sultan Singh, again by Messrs. J. L. Jaini and Ajit Prasada and now by Mr. C. S. Mallinath.

To-day it is the only English Jaina Journal which is the mouthpiece of all the Jains in India. Since it is edited in English it has a wide circulation not only in India but also in Europe and America.

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NOTICE.

It is hereby notified for public information that Mr. V. R. Kothari, B.A., M.L.C. has been appointed, Mahamanti (General Secretary) of the Bharat Varashiya Digambar Jain Mahasabha at its 29th Session held at Shedbal (Dt, Belgaum) in the place of Mr. Chainsukhadas Chhavada of Seoni (Chhapara). All sorts of dealings including sending of subscriptions and contributions and other dues to the Mahasabha should henceforward be transacted with the undersigned. Any further dealings with Mr. Chhavada, the late Mahamantri, will not be binding on the Mahasabha in any way. The Sabha has also appointed Mr. Ajit Prasadji, Lucknow, editor of Jaina Gazette (Hindi) in the place of Pandit Raghunathdasji. All are therefore asked not to carry on dealings such as payment of subscriptions or advertisement charges with the late editor or publisher or Mr. Chhavda or anybody else, but only with the undersigned.

V. R. KOTHARI,

Gen. Secretary,

B. D. Jain Mahasabha,

Sukrawar Peth,

Poona.

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